

COLLABORATION BETWEEN ISLAMIC RELIGIOUS EDUCATION TEACHERS AND MOSQUE MANAGEMENT IN FORMING THE RELIGIOUS CHARACTER OF ELEMENTARY SCHOOL STUDENTS AT AL-AZHAR KELAPA GADING JAKARTA

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Abstract

It is insignificant to rely solely on formal learning processes in the classroom, thus absolutely requiring the availability of a real environment to practice religious values continuously. This study aims to analyze in depth the collaboration between Islamic Religious Education teachers and mosque administrators in shaping the religious character of elementary school students at Al-Azhar Islamic Elementary School in Kelapa Gading, Jakarta. A qualitative approach with a case study design was used in the implementation of this research, involving the main subjects: religious education teachers, mosque administrators, and sixth-grade students. Data collection was carried out through the application of participatory observation techniques, in-depth interviews, and review of documentation of various religious activities. The results of the study indicate that this collaboration does not occur incidentally, but rather takes the form of institutional, structured, and integrative through the optimization of three dimensions of the mosque: management of idarah, imarah, and maintenance of ri'ayah. Religious education teachers consistently play a role as conceptors and pedagogical companions who implement structured habituation strategies from the preparation stage of purification to the implementation of dhikr. The research conclusion confirms that religious character is effectively formed through the process of observation, imitation of social behavior models, and direct experience involvement in the school ecosystem.

Keywords: Religious Character, Collaboration, Spiritual Laboratory



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INTRODUCTION

Islamic religious education plays a crucial role in shaping the character of students from elementary school age. Religious education not only aims to provide knowledge of Islamic teachings but also guides students in applying religious values in their daily lives. Religious character can be seen through habits of worship, politeness and courtesy, discipline, responsibility, honesty, concern for others, and the ability to maintain good manners in interactions. Elementary school is a crucial stage because students are in the process of forming habits and attitudes that will influence their behavior in subsequent stages of development (Woiwode, 2026).

Islamic Religious Education teachers play a strategic role in the process of developing students' religious character. Their role extends beyond delivering learning materials in the classroom, but also includes providing role models, guiding students, fostering habits, reinforcing behavior, and creating religious experiences for them. Islamic Religious Education material will be more meaningful when it can be applied through real-life activities (Farkouh, 2026). Limited time for formal learning makes it insufficient to rely solely on classroom learning to develop religious character. The school environment and various parties involved in religious activities play a crucial role in helping students practice Islamic values sustainably (Listanto, 2026).

School mosques have great potential as educational environments that can strengthen the development of students' religious character. Mosques are not only places of worship, but they can also serve as spaces for students to learn and practice religious values directly. Activities such as congregational prayer, reading the Quran, reciting dhikr, maintaining cleanliness and purity, organizing ranks, participating in religious activities, and carrying out responsibilities are experiences that can help students understand religion through practice. The mosque environment provides opportunities for students to connect the religious knowledge gained in the classroom with real-life behaviors (Alsado, 2024).

Social Learning Theory fromKokorina, (2024)explains that a person can learn by observing the behavior of others, then imitating and developing that behavior in their own lives. This theory is relevant to the formation of students' religious character because children learn not only through teacher explanations but also through the examples they see from teachers, mosque administrators, and adults in the school environment. Exemplary behavior in carrying out worship, maintaining good manners, discipline, responsibility, and interacting with others are forms of learning that can be directly observed by students. Consistency between the values taught and the behavior exemplified will strengthen the process of internalizing religious character in students.

Collaboration between Islamic Religious Education teachers and mosque administrators is a form of synergy that can connect religious learning in the classroom with religious experiences at the mosque. Islamic Religious Education teachers are responsible for designing and delivering religious learning and guidance, while mosque administrators play a role in providing the environment, facilities, managing activities, and mentoring activities at the mosque. This relationship can create continuity between what students learn and what they practice. The school-community partnership perspective also emphasizes that student development will be stronger when various parties in the educational environment build planned, communicative, and sustainable relationships (Urden, 2024).

Collaboration between Islamic Religious Education teachers and mosque administrators in developing religious character does not always take the form of structured cooperation. Religious activities in schools may take place, but the relationship between those providing religious instruction and those managing mosque activities does not necessarily involve a clear division of roles, communication, coordination, and evaluation. This situation can lead to religious character formation occurring separately between classroom learning and habituation at the mosque. More in-depth research on this form of collaboration is needed to determine whether this relationship has become a planned collaboration or remains limited to involvement in specific activities (Liu, 2025).

Another issue that needs to be examined is how the religious knowledge acquired by students can develop into consistent religious behavior. Students may understand material on prayer, etiquette, reading the Quran, and Islamic values, but this understanding is not always evident in everyday behavior. The gap between religious knowledge and its application in the form of worship and etiquette is an important issue to understand. Research materials at Al-Azhar Islamic Elementary School in Kelapa Gading also show a focus on the consistent application of religious values in students' worship and etiquette behavior (Warren, 2025).

The context of Al-Azhar Islamic Elementary School in Kelapa Gading, Jakarta, presents interesting characteristics to study because the school offers both an Islamic educational environment and a mosque that can be used as a space for religious development. The presence of these facilities and resources does not automatically guarantee the optimal formation of students' religious character. The mosque's effectiveness as an educational space depends heavily on how activities are designed, how students are supported, how the roles of teachers and mosque administrators are divided, and how communication and coordination between the two are conducted (Ahmed, 2025).

Previous research has discussed the relationship between mosque-based Islamic Religious Education (PAI) learning and the formation of children's morality, as well as the synergy between schools and mosques in shaping religious character. Previous studies have shown that institutional and structured collaboration can provide stronger consistency than incidental collaboration. Areas of research that still need to be deepened lie in how specific collaborations between Islamic Religious Education (PAI) teachers and school mosque administrators are implemented in practice, how teacher strategies are implemented, how mosque administrators carry out their roles, and what factors support and hinder this process among elementary school students at Al-Azhar Islamic Elementary School, Kelapa Gading, Jakarta (Hopwood, 2026).

Research on collaboration between Islamic Religious Education (PAI) teachers and mosque administrators is important because the formation of students' religious character requires a continuous process involving knowledge, role models, habituation, and practical practice. Islamic Religious Education (PAI) teachers can provide a foundation of religious knowledge and values, while mosque administrators can help create an environment that allows students to practice these values. This targeted collaboration is expected to reduce the gap between religious learning in the classroom and religious practice in students' daily lives (Herriott, 2024).

The concept of *ta'awun*, or mutual assistance in good deeds, can serve as a foundational value in building relationships between Islamic Religious Education teachers and mosque administrators. Collaboration is understood not only as a division of tasks, but as a process of unifying goals, communication, planning, implementation, and evaluation in shaping students'

religious character (Haight, 2024). The school and mosque environments can be viewed as a complementary educational ecosystem. Islamic Religious Education teachers provide pedagogical and religious guidance, while mosque administrators support the provision of an environment, facilities, and activity management that enable religious values to be effectively practiced (Jarjees, 2026).

This research aims to analyze in-depth the collaboration between Islamic Religious Education teachers and mosque administrators in shaping the religious character of elementary school students at Al-Azhar Kelapa Gading, Jakarta. The focus of the research includes the form of collaboration, Islamic Religious Education teacher strategies, the efforts of mosque administrators, and supporting and inhibiting factors in shaping students' religious character (Gurung, 2025). This study is expected to provide an overview of how the relationship between Islamic Religious Education (PAI) learning and mosque activities can be managed in a more focused manner so that religious values do not stop at knowledge, but develop into habits of worship, manners, discipline, responsibility, and positive student behavior. This focus aligns with the problem formulation and research objectives set out in this thesis (Mallik, 2024).

RESEARCH METHOD

Research Design

This research uses a qualitative approach with a case study design. The qualitative approach was chosen because the research aims to deeply understand the collaborative process between Islamic Religious Education teachers and mosque administrators in shaping students' religious character. The case study was used because the research focuses on a specific context, namely Al-Azhar Islamic Elementary School, Kelapa Gading, Jakarta, and the school's mosque environment. The research aims to obtain an overview of the forms of collaboration, Islamic Religious Education teachers' strategies, the efforts of mosque administrators, and the factors that support and hinder the formation of students' religious character. This design allows researchers to understand the activities and interactions that actually take place within the school and mosque environment (Macedo, 2026).

Research Target/Subject

Research targets/subjects (for qualitative research) or sample-population (for quantitative research) The research subjects included Islamic Religious Education teachers, mosque administrators, and sixth-grade students of Al-Azhar Islamic Elementary School, Kelapa Gading, Jakarta. The Islamic Religious Education teachers who were the research subjects were focused on teachers who taught fifth and sixth grades, while the mosque administrators were focused on those involved in the areas of order, worship, and da'wah. Sixth-grade students of the 2025/2026 academic year were the research targets because they were in the final stage of elementary school education and had participated in various learning activities and religious habits at school and the mosque. The selection of subjects was carried out purposively, namely based on the consideration that they had experience and information relevant to the research focus.

Research Procedure

The research procedure was carried out through several stages: preparation, data collection, data analysis, and drawing conclusions. The preparation stage involved determining the research focus, location, and subjects, as well as developing interview and observation guidelines. The data collection stage involved observing students' religious activities, interviewing Islamic Religious Education teachers and mosque administrators, and documenting various activities

related to religious character formation (Dinçer, 2026). The analysis phase begins when data is first obtained, grouping information based on the research focus. The final phase involves drawing conclusions based on the findings examined and compared across various data sources. This procedure is used to obtain a comprehensive picture of the collaboration between Islamic Religious Education teachers and mosque administrators (Horchani, 2026).

Instruments, and Data Collection Techniques

The primary instrument in this qualitative research is the researcher themselves, who play a role in determining the research focus, collecting data, conducting observations, conducting interviews, reviewing documents, and interpreting the data obtained. Supporting instruments include interview guidelines, observation guides, and documentation sheets. Data collection techniques include observation, interviews, and documentation (Bahrapour, 2025). Observations were used to directly observe students' religious activities and the forms of interaction and collaboration between Islamic Religious Education teachers and mosque administrators. Interviews were conducted to obtain more in-depth information regarding the roles, strategies, forms of coordination, and experiences of Islamic Religious Education teachers and mosque administrators. Documentation was used to supplement the research data in the form of activity programs, religious activity schedules, documentation of student activities, and other documents related to the research. Data validity was strengthened through triangulation of sources and techniques, namely comparing information from several informants and several data collection techniques (Jena, 2026).

Data Analysis Technique

The data analysis technique used an interactive qualitative model, which was carried out continuously from the data collection process until the research was completed. The analysis was conducted through three main activities: data reduction, data presentation, and drawing and verifying conclusions. Data reduction was carried out by selecting, focusing, and grouping information related to the collaboration between Islamic Religious Education teachers and mosque administrators, strategies for developing religious character, students' religious activities, and supporting and inhibiting factors (Bird, 2024). The data is presented in narrative form so that the relationships between the findings can be clearly understood. Conclusions are drawn by identifying patterns and meanings from the analyzed data, then verifying them by comparing the results of observations, interviews, and documentation. This analysis technique is used to generate a deeper understanding of the collaboration between Islamic Religious Education teachers and mosque administrators in shaping students' religious character (Yalçinkaya, 2026).

RESULTS AND DISCUSSION

The research data was obtained from the educational ecosystem of Al-Azhar Islamic Elementary School Kelapa Gading Jakarta involving religious teachers, mosque administrators, school leaders, and sixth grade students. The research was conducted in the 2025/2026 academic year with interviews on March 5–6, 2026. The number of informants in the study was 7 people consisting of elements of the DKM, the principal, a PAI teacher, and three students. The main informants mentioned in the thesis are Muhammad Abdul Basyir, S.Pd.I. as the Chair of the DKM and Head of the Bintal Section, Yayan Sumitran, M.Pd. as the Principal, Ismail Hawari, S.Pd.I. as a sixth grade PAI teacher, Ario Sina, S.Hum. as a mosque administrator for worship order, and three students namely Alhazen, Itfan, and Rayden.

Table 1. Basic Data of Students of Al-Azhar Islamic Elementary School, Kelapa Gading, 2025/2026 Academic Year

Class	Man	Woman	Amount
I	64	49	113
II	65	63	128
III	85	54	139
IV	71	46	117
V	57	57	114
VI	52	50	102

Table 1 shows that the number of sixth-grade students who were the focus of the study was 102 students, consisting of 52 boys and 50 girls. This data is important because the study specifically limited the focus to sixth-grade students in the 2025/2026 academic year. This condition places sixth-grade students as the primary observation unit in observing the practice of habituating worship, etiquette, responsibility, and forms of religious character development that take place through the working relationship between religious teachers and mosque administrators. Each class at the school is divided into four study groups, and the sixth-grade students of the 2025/2026 academic year are prospective graduates of the 33rd class.

Secondary data on educational resources shows that the school has 21 male and 54 female educators, with 71 educators holding a bachelor's degree and 4 holding a master's degree. The educator status consists of 17 male and 46 female GTY, 4 male and 6 female contract teachers, and 2 female honorary teachers. The availability of these human resources is part of the institutional context of the research because the formation of religious character does not only lie in one individual teacher, but takes place in a school environment that has many educators and a mentoring system.

Primary data shows that collaboration between religious teachers and mosque administrators is not incidental. Interviews with Islamic Religious Education (PAI) teachers indicate the integration of the Islamic Religious Education (PAI) curriculum with the practice of worship at the mosque through congregational Zuhur prayers, morning murottal programs, and commemorations of Islamic holidays. The religious teachers explained that this synergy is directly used to train students' discipline and independence in worship. This information is not isolated and was verified through participatory observation of the process of conditioning students before entering the mosque and their involvement in the worship process.

Table 2. Forms of Collaboration between Religious Teachers and Mosque Administrators

Forms of Collaboration	Implementation in Research
Institutional integration	Religious teachers are part of the mosque management structure
Idarah	Regular meetings, alignment of activity calendars, budget plans, and duty schedules
Emirate	Congregational prayer, muezzin training, religious sermons, Ramadan short-term Islamic boarding school, sunnah fasting
Ri'ayah	Cleanliness of ablution area, prayer equipment, comfort of mosque environment

Table 2 shows that collaboration takes both institutional and operational forms. The idarah dimension is demonstrated through regular meetings between religious teachers and mosque administrators to align the academic calendar with mosque programs, including budget preparation and duty schedules. The imarah dimension is evident in the implementation of congregational Dhuhr and Asr prayers, muezzin training, religious sermons, Ramadan short-term Islamic boarding schools, and voluntary fasting. The ri'ayah dimension is realized through managing the cleanliness of ablution areas, prayer equipment, and the comfort of the mosque environment by involving students in maintaining the tidiness of prayer facilities.

Observation and documentation corroborate the interview information. Documents used for verification included prayer guidance schedules, standard operating procedures (SOPs) for student discipline in the mosque, decrees or work programs from the DKM, minutes of coordination meetings between the DKM and Islamic Religious Education teachers, and regulations governing mosque use. The consistency between verbal statements, observations, and documents demonstrates data consistency. This demonstrates that the collaboration patterns identified are institutional, structured, and integrative, not merely occasional working relationships.

The religious teacher's strategy for developing religious character is evident in the habituation patterns implemented from the beginning to the end of worship activities. The teacher escorts students from the classroom to the ablution area, ensures that ablution is performed according to Islamic jurisprudence (fiqh), directs students to the main hall of the mosque, organizes neat rows, accompanies the Tahiyatul Masjid sunnah prayer, and guides the remembrance of Allah after prayer. Religious advice is delivered using child-friendly language, concisely, and accompanied by inspirational stories. These practices demonstrate that teachers go beyond delivering material in the classroom, but also integrate religious material into students' direct experiences.

Table 3. Religious Teachers' Strategies in Shaping Students' Religious Character

Strategy	Form of Implementation
Religious invitation	Morning dhikr and delivery of hadith
Structured habituation	Escort wudu, shaf, Tahiyatul Mosque, prayer and dhikr
Cross-spatial mentoring	Companion teacher for each class
Student assignments	Leading prayers, dhikr, adhan or worship activities
Exemplary behavior	The teacher comes early and shows discipline in worship
Learning transformation	Mosques are used as “spiritual laboratories”

Source: Research results Chapter IV.

Table 3 illustrates teacher strategies that combine familiarization, mentoring, assignments, role models, and hands-on practice. Mentoring is not only carried out by specific Islamic Education teachers but is also reinforced by the establishment of mentor teachers for each study group. In grade VI, mentor teachers were registered for classes 6A, 6B, 6C, and 6D. This system was used to help organize and supervise students during dhikr and prayer at the mosque.

The role of role models is evident when religious teachers arrive early at the mosque, maintain polite language, and demonstrate discipline in worship. Thesis data explains that when

students see teachers purifying themselves, sitting waiting for the call to prayer, or performing the optional Tahiyatul Masjid prayer, they are encouraged to emulate these behaviors. This process is explained through Bandura's social learning theory as a process of observing and imitating models. Al-Azhar also has an "Alazkanization" program that positions all employees as role models for students.

The internalization of religious character in the study was evident through the shift in the function of worship activities from theoretical to direct religious experiences experienced by students. Teachers not only provide explanations of Islamic jurisprudence (fiqh) and etiquette in class, but also guide students as they practice them in the mosque. Wudu (ablution), row arrangement, voluntary prayers, congregational prayers, dhikr (remembrance of God), and prayer become spaces for applying religious material. The teacher's role as a facilitator enables the mosque to function as a living learning space that allows students to directly experience, practice, and understand the rules of worship.

The character-building process is also reinforced through social experiences and habits. Visits to orphanages or underprivileged communities foster gratitude, empathy, social awareness, noble character, simplicity, and internal religious motivation. Students not only learn about the value of sharing, but also experience the lives of others firsthand and practice caring through charity and communal prayer. These data indicate that religious character formation, as studied, extends beyond worship rituals to students' social attitudes and relationships with others.

The voluntary fasting and breaking the fast together are also part of the character-building process. Fasting is used to practice self-control, time discipline, and emotional control. These activities are also linked to internal motivation for worship, as fasting has a spiritual dimension of honesty that is not always visible to others. The series of breaking the fast together, accompanied by almsgiving, distribution of takjil (snacks), prayers, maintaining cleanliness, and congregational Maghrib prayer, reinforces the values of togetherness, caring, manners, and responsibility.

The relationship between religious teachers and mosque administrators is evident in their complementary division of functions. The religious teachers primarily serve as material conceptualizers, guides, counselors, and pedagogical companions for students. The mosque administrators contribute to conditioning the environment, providing facilities, maintaining order, and providing a space for students to actualize themselves. This division of functions allows religious learning in the classroom to have a concrete application within the mosque environment.

Table 4. Relationship between the Roles of Religious Teachers, Mosque Administrators, and Students' Religious Character

Actor/Activity	Role Form	Formed Values/Behaviors
Religion teacher	Guidance on ablution and worship	Discipline and order of worship
Religion teacher	Advice and inspirational stories	Manners and religious awareness
Religion teacher	Exemplary behavior	Discipline and habituation
Mosque Administrators	Environmental planning	Comfort and solemnity
Mosque Administrators	Line duty and supervision	Order and manners

Student	Adhan, dhikr, sermon	Responsibility and self-confidence
Student	ZIS and social activities	Caring and trust
Student	Maintenance of mosque equipment	Cleanliness and sense of belonging

Table 4 demonstrates a direct relationship between the roles of actors and the resulting behaviors. Religious teachers connect Islamic Religious Education (PAI) material to religious practices, while mosque administrators create an environment that allows these practices to proceed orderly and comfortably. Students are given the opportunity to become participants in activities through the call to prayer, leading dhikr (remembrance of God), attending religious sermons (kultum), managing ZIS (Islamic Service) activities, and maintaining mosque equipment. This pattern demonstrates that students are not merely recipients of rules but are also given the space to carry out their responsibilities and take responsibility for their activities. A structured working relationship is also evident through regular coordination forums. Meetings between religious teachers and mosque administrators are used to align perceptions, evaluate technical obstacles, divide mentoring tasks, organize student flow, and design programs to support worship. This agreement ensures that worship management does not occur in a partial or incidental manner. The thesis data confirms that the results of this coordination create an orderly, comfortable, and reverent mosque environment for students.

A case study of sixth-grade students shows that their religious character still requires consistent interactional guidance. In the sixth-grade developmental phase, students begin to develop logical thinking skills and develop toward more abstract thinking, but the urge to play, express themselves, and interact with peers remains strong. This condition is evident in behaviors that can emerge when supervision is reduced, such as joking, running around, or chatting during preparation for congregational prayer. The per-row duty system is one practical response to this condition. Teachers and mosque administrators are assigned to be responsible for specific rows so that supervision is closer and more evenly distributed. The role of the mentor is not only in the form of remote supervision, but is carried out through physical presence among students. This system is implemented through a preventive function to organize the neatness of the rows, a persuasive function through gentle reprimands and nonverbal cues, and an educational function through exemplary behavior in maintaining dress and reverence before prayer.

Another example is the provision of actualization space for sixth-grade students. Mosque administrators provide opportunities for students to become callers to prayer, deliver short sermons, lead worship activities, and participate in the collection and distribution of Zakat, Infak, and Sedekah (charity). These activities provide real-life experiences of responsibility, trustworthiness, honesty, social awareness, and courage in speaking before others. This process demonstrates that religious character is built through students' direct involvement in religious and social activities.

The research's primary supporting factors stemmed from a shared vision among the school, religious teachers, and mosque administrators. All three positioned the mosque as a center for character development and a laboratory. This support was reinforced by policies and managerial support from the principal and the Al-Azhar Kelapa Gading Foundation. The mosque's representative, clean, comfortable facilities, and adequate prayer facilities also contributed to the program's implementation.

Open communication is another crucial factor in implementing collaboration. Coordination and evaluation forums are used to discuss student progress, obstacles to worship, task allocation, the mosque atmosphere, and supporting programs. Thesis data also shows that financial support and the legality of the collaboration contribute to the sustainability of activities. This situation demonstrates that the success of religious character formation depends not only on the quality of teachers and administrators, but also on the support of school governance and the foundation.

Obstacles stem from teachers' limited time and administrative burdens, students' busy academic schedules, the influence of digitalization, the lack of uniformity in family habits, and the developmental characteristics of sixth-grade students. The thesis mentions that religious teachers have a 28-hour teaching load per week, in addition to on-duty duties. Students also face games, gadgets, and exposure to digital content outside of school. Families that do not always share the same religious practices can also lead to inconsistent values developed at school when students are at home.

Overall, the data demonstrates that the formation of students' religious character occurs through a relationship between collaborative structures, teacher strategies, mosque management, and student involvement. Religious teachers deliver pedagogical objectives and Islamic Religious Education (PAI) materials, mosque administrators provide the environment and support system, and students become actors who directly experience the process of worship and social activities. This relationship ensures that religious values are not limited to knowledge but rather move toward practice and habituation. The research conclusions also position this collaboration as a structured and integrative institutional collaboration.

The relationship between learning and habituation is evident through the integration of three dimensions of the mosque: idarah, imarah, and ri'ayah. Idarah provides structure through planning and coordination, imarah provides practical space through worship and guidance, while ri'ayah provides a comfortable and child-friendly physical environment. These three dimensions work together with teacher strategies such as structured habituation, mau'izhah, cross-spatial mentoring, and providing amanah to students. This pattern shows a mutually reinforcing relationship between governance and behavior formation. The final findings indicate that religious character in this study is formed through observation, imitation, direct experience, habituation, and environmental reinforcement. Bandura's Social Learning Theory used in the thesis emphasizes the importance of behavioral models from teachers and mosque administrators. The mosque functions as a spiritual laboratory that connects cognitive knowledge with affective experiences and students' psychomotor actions. Supporting and inhibiting factors indicate that the sustainability of character still requires continuity between the school, mosque, and family environment, especially because supervision outside of school is not yet completely uniform.

Structured institutional collaboration is a key finding within the educational ecosystem of Al-Azhar Islamic Elementary School in Kelapa Gading, Jakarta. This collaboration between Islamic Religious Education teachers and mosque administrators is not incidental, but rather carefully planned, encompassing the dimensions of idarah (religious relationship), imarah (religious relationship), and ri'ayah (religious relationship). Alignment of activity calendars, management of congregational prayers, and maintaining the comfort of the worship space are concrete evidence of this institutional integration.

The strategy for developing religious character relies on structured habituation from the beginning to the end of the students' worship sessions. Teachers play an active role in overseeing

the ablution process, organizing prayer lines, providing religious advice, and directly exemplifying the students. A cross-disciplinary mentoring system involving accompanying teachers in each study group ensures optimal supervision during the dhikr and prayer activities.

Internalization of religious values manifests itself in a shift in students' experiences from mere theoretical understanding in the classroom to concrete practice in the school's spiritual laboratory. Sixth-grade students are provided with a dedicated space for actualization, leading dhikr (remembrance of God), reciting the call to prayer, and participating in the management of zakat (alms) and alms (infaq). This hands-on practice strengthens students' character, discipline, responsibility, and social awareness in their daily activities (Bird, 2024).

Previous studies have largely focused on religious education as a pedagogical interaction within formal classrooms. The current findings broaden this scope by demonstrating that the physical and social environment of mosques serves an essential function as living learning spaces for elementary school students. The use of in-depth descriptive qualitative methodology in this design successfully uncovers the close relationship between formal learning materials and practical implementation outside of class hours (Safi, 2025).

Other research literature often describes synergy between schools and places of worship as incidental activities, such as short-term Islamic boarding schools (*pesantren kilat*) or celebrations of major holidays. The reality at Al-Azhar Islamic Elementary School actually displays a very specific and continuous division of roles between the content creators (teachers) and the environmental facilitators (mosque administrators). Regular coordination forums are a key differentiator, ensuring that the program to familiarize children with religious practices does not proceed in a fragmented manner (Aiyadurai, 2025).

The social learning theory perspective typically focuses on a single educator within a school. The operational context of Al-Azhar Islamic Elementary School demonstrates an expansion of the concept of role modelling through the "Alazkanization" program, where mosque administrators and all employees are required to model religious behavior for students. This significant difference emphasizes that character building requires a comprehensive ecosystem, not simply the transfer of knowledge from a single authoritative source, the Islamic Education teacher (Likvintseva, 2024).

The school mosque is no longer simply a static physical facility for fulfilling ritual obligations. This sacred space has been transformed into a tangible character laboratory that bridges the gap between fiqh theory in textbooks and its implementation in the field. This functional transformation of the space signifies a paradigm shift in modern Islamic education toward a far more holistic and applicable approach (Shih-Yao, 2024).

The close synergy between religious teachers and mosque welfare councils reflects the urgency of developing a fully integrated educational ecosystem. Religious character education has proven to be an absolute must, as it cannot be solely placed on the shoulders of a single religious teacher, who has limited teaching time. This collaborative reality demonstrates that the successful internalization of values requires a fusion of sectoral egos between the academic and school infrastructure departments (Kurjenoja, 2025).

Giving sixth-grade students the responsibility to manage a series of worship and charitable activities reflects a full recognition of their psychological developmental stage. Late-elementary school-aged children have a strong drive for self-expression, a desire for recognition, and a need to interact with peers. Involving students in public roles at the mosque directly addresses these existential needs through a positive platform (Suárez, 2025).

The Islamic religious education curriculum at the elementary school level must be redesigned to ensure it doesn't focus solely on cognitive achievement, such as test scores or memorization. Educational institutions are required to develop affective and psychomotor assessment instruments that measure students' consistent behavior during activities within the mosque environment. Aligning the academic calendar with the mosque's program is a non-negotiable administrative requirement for school management.

Job descriptions for teachers and educational staff require an expanded definition to encompass concrete character-building responsibilities outside the classroom. The presence of a teacher-assistant system for each study group during worship services demonstrates the need for additional time and effort from all staff members. Mosque administrators are also required to possess basic pedagogical competencies to ensure a humanistic approach to communication with students (Rhazzali, 2026).

School policies must begin to extend to home care to address the challenges of inconsistent religious practices within each student's family. Schools need to initiate intensive communication forums with parents to ensure a consistent frequency of religious character education. The powerful pull of exposure to digital content and devices outside of school hours strongly demands a joint integrity pact between schools and parents (Okur, 2026).

A shared vision between the school, religious teachers, and the foundation plays a central role as the primary driving force behind this robust institutional integration. These three operational elements are strongly grounded in the values of mutual assistance (ta'awun), which view the mosque as a center for children's character development. This philosophical consensus has successfully bridged administrative boundaries, enabling harmonious coordination between idarah (guardianship), imarah (leadership), and ri'ayah (leadership).

Bandura's social learning theory works optimally in this ecosystem due to the consistent, unwavering role modeling demonstrated by the adults around the students. Students naturally observe and imitate the discipline of teachers who arrive early, maintain polite language, and arrange themselves neatly in prayer lines. The per-row duty system implemented provides close supervision that effectively curbs the tendency of sixth-grade students to simply play or joke around during prayer preparations (Thiele, 2026).

The highly representative, clean, and consistently comfortable mosque facilities provide essential physical support for the solemnity of worship for the entire school community. The principal's leadership contributes to ensuring the legality of the collaboration, issuing supporting policies, and allocating financial support to ensure program operations. Open communication through regular coordination forums ensures that any technical obstacles encountered in the field can be promptly and collaboratively evaluated.

This institutional collaboration model must be immediately standardized into a formal and comprehensive Standard Operating Procedure (SOP) for all levels of schools under the auspices of the Al-Azhar Foundation. Documentation of good practices regarding the specifics of the division of roles between teachers and mosque welfare councils should be widely published as a reference for other Islamic educational institutions. Strengthening the legality of the quality manual will ensure the continuity of all programs, even if there are future personnel changes (Miyano, 2025).

School management should design a more progressive parental engagement program that focuses fully on aligning the religious climate between school and home. Creating a digital app-based prayer guidebook could be considered as an interactive control tool to monitor students'

prayer routines and etiquette at home. This preventative measure is specifically designed to minimize the distractions of devices while simultaneously ensuring consistent positive behavior in children.

Pedagogical capacity building training for all mosque administrators in the areas of order and worship must be scheduled regularly by school leaders. A persuasive and child-friendly communication approach is an absolute must that must be continuously honed by every individual who interacts directly with sixth-grade students. Optimizing the mosque's potential future functions will depend heavily on the quality of human resources capable of supporting all of the students' psychological needs (Pajević, 2024).

CONCLUSION

Institutional collaboration that integrates the dimensions of idarah management, implementation of imarah, and maintenance of ri'ayah has proven to be the most important finding because it successfully transforms the mosque from just an ordinary place of worship into a structured ecosystem for the formation of students' religious character. The main theoretical contribution of this research lies in the expansion of the institutional concept of school-community partnership based on ta'awun values, where social role models are not only centered on one figure of the Islamic Religious Education teacher, but are distributed evenly to all mosque administrators and the school ecosystem as behavioral models. The limitation of the focus of this study lies in the scope of field observations that have not yet reached the continuity of worship habits within the student's family environment, so that the direction of further research is highly recommended to specifically examine the model of parental involvement in aligning the frequency of character education between school regulations and routines at home.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-investigation.

Author 3: Data curation; Investigation.

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